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written after this misfortune befell him, as if they were in some way indicative of his normal nature. The *Life* makes it plain that Nietzsche's lifelong ill-health was due to a cause no more psychical than excessive eye-strain, resulting in violent headaches, nausea, and nervous exhaustion. Since it was not known during his lifetime that eye-strain might produce these effects, his ailment was wrongly diagnosed and went unrelieved. The final catastrophe, for which excessive mental work no doubt prepared the way, was immediately caused, it appears, by an overdose of some unidentified narcotic taken to overcome insomnia. This caused partial paralysis and the mental affection from which Nietzsche never fully recovered.

Nietzsche has suffered, perhaps, more than most other philosophers from a kind of *odium theologicum*. The reading of the *Life* tends to dispel prejudice. The man is great enough in intellect and character to gain rather than to lose in our estimation as the result of our closer knowledge of him.

ON THE COSMIC RELATIONS. By HENRY HOLT. Boston and New York: Houghton Mifflin Company, 1914.

Whether or not the reader of Mr. Holt's two-volume treatise, on the mystery of the soul's relation to the universe, will find his patience amply rewarded will depend very largely upon the extent to which he has already satisfied his curiosity about the strange phenomena brought to light by psychic research. If one hasn't a virgin curiosity, then one must have an unusually robust and catholic scientific interest—as the testimony of most psychic investigators tends to show.

Now this is unfortunate, for the first part of Mr. Holt's work is decidedly interesting in point of view and invigorating in spirit. "Of course," writes the author in his preface, "no one could sanely undertake an exhaustive treatment of the subject indicated by the title of this book." Very true! But this is no obstacle to our interest. On the contrary, our curiosity is whetted by the admission. Moreover, we sympathize heartily with the gallantry of such an attack as Mr. Holt's upon the so-called Unknowable. We are even ready to concur without argument in the author's outright adoption of the "Mind-Stuff" theory—the assumption that in each particle of the primordial star-dust there existed a germ of consciousness. This assumption, doubtless, is no more objectionable than any other that we might make, and, as William James pointed out, it is required by evolutionary psychology. Mr. Holt's vigor of thought, the reasonable optimism which pervades his writing, his style—familiar, witty, logical, and frank—attract and stimulate us.

What the author shows us in the introductory part of his treatise is, in effect, that we are justified in speculating about the Unknowable; that, indeed, speculations about what transcends our

present knowledge have more than one kind of value. To begin with, the feeling that we are definitely limited as to our beliefs and our conjectures is to many minds almost as deadening as is a positive assertion of old-fashioned materialism. As Mr. Holt remarks: "Without a large consciousness of the universe beyond our knowledge, few men, if any, have done great things. The consciousness may have been mingled with dark and cruel superstitions, but it has been effective in spite of them. Even poor Napoleon had it, and if his age had not been enough like ours to afford him but a niggard supply, he might not have been the pitiable failure he was." Moreover, there is proof enough, or sufficient suggestion of proof in the way of analogy, to make one feel not only that an unknown universe is all about us, crowding in upon us and perhaps affecting us in ways of which we are not aware, but that an increased knowledge of it may lie not so very far ahead of us in the course of evolution. So far forth, Mr. Holt's reasoning strikes the normally tender-minded reader as wholesome and cheering. It runs parallel with certain profound instincts, and it does not run counter to scientific knowledge.

But in the second part of the treatise a change gradually comes over the spirit of one's dream. This second part, which is by far the larger, is devoted to a systematic exposition of the sifted evidence for psychic phenomena obtained by earnest and competent researchers. At first one succeeds in preserving a mood of cheerfulness. Mr. Holt's own youthful observation of a case of telekinesis (if that is the right word for making a music-stand tip by merely applying one's fingers to the upper surface) is interesting and convincing. D. D. Home, the earliest of the classical line of mediums, is a picturesque and somewhat entertaining person to read about. There is a good deal of human interest in the author's account of Stainton Moses. Nevertheless, the feeling grows upon the reader that, whatever may be the possibilities suggested by all this evidence of strange human powers, the evidence itself is just the reverse of cheerful and wholesome in its effect. Curiosity is soon satisfied, and its place is taken by a sense of monotony, of futility, or even of repugnance. Perhaps it is that the phenomena described have too close an affinity with those of the madhouse; at any rate, it is difficult to connect them with one's higher hopes. Mr. Holt sifts the facts patiently; he makes them as humanly interesting and as little depressing as their nature permits. Of course the difficulty of drawing anything like certain conclusions from a mass of data so conflicting, so liable to errors of observation or of interpretation, is admittedly enormous. Mr. Holt argues for the "evidential" nature of certain manifestations as plausibly and sensibly at least as has any other.

On the whole, the most interesting parts of the work are the author's personal testimonies and speculations, as witness the following passage on the ever-fascinating subject of dreams: "Even although on nights when I have those [elaborate] dreams my sleep

is somewhat interrupted, and I need a great deal, I find myself, after not over five or six hours of it in the aggregate, without the slightest indication, even in response to a rough physiological test, of having used up any brain tissue in constructing the dream, but feeling rather as if I had been supplied with more than I took to bed: I usually get up bright and cheerful, without the slightest sense of fatigue, after nights in which I experience architecture and bric-à-brac that in quantity and quality represent in one night dozens of lifetimes of work for great artists, and I am no artist at all. Plainly, I don't do that work. Who does?"—with much more that is similarly thought-provoking, if not wholly convincing.

HEREDITY AND ENVIRONMENT IN THE DEVELOPMENT OF MEN.
By EDWIN GRANT CONKLIN. Princeton: Princeton University Press, 1915.

The lectures which compose Professor Conklin's book were given at Northwestern University in February, 1914, on the Norman W. Harris Foundation. To any one who does not shrink from a moderate amount of technicality the book will prove most illuminating; to such a reader, Professor Conklin's treatment of his subject will have the merit of being sufficiently technical to be really clear.

The first chapter of the treatise consists of a lucid and adequately thorough description of the phenomena of development, including the development of the body and that of the mind. In dealing with the theoretic difficulties of the latter topic, Professor Conklin shows a philosophic insight unclouded by preoccupation with scientific details. "The statement that mind develops from the germ," he writes, "is not an affirmation of materialism, for while it identifies the origin of the entire individual, mind and body, with the development of the germ, it does not assert that 'matter' is the cause of 'mind' either in the germ or in the adult. It must not be forgotten that germ-cells are living things, and that we go no further in associating the beginnings of mind with the beginnings of body in the germ than we do in associating mind and body in the adult." Here and elsewhere it is Professor Conklin's ability to take the broader view of his subject, without awkwardness or indefiniteness, which keeps the reader in the attitude of satisfied attention.

The cellular basis of heredity forms the subject of a chapter in which processes are described with necessary detail. Through the complexities of the phenomena of inheritance the author, in his third chapter, pilots his readers with remarkable skill, explaining the methods of Galton and of Mendel, and discussing the modern modifications and extensions of Mendelian principles. In the next division of his work, Professor Conklin treats fully of the influence of environment, making especially clear the precise scientific reasons for disbelieving in the inheritance of acquired characteristics and the distinction between